inner eye—the conscience. The right thus seen he feels bound to obey though he has to go through fire and torture to do it.

We have already seen that among the products in the universe, man is the noblest by reason of his intellect alone. But we also find that he has something else, which,in his own estimation, he reckons nobler still than intellect, viz., conscience and this faculty is in its normal exercise the greatest of all the blessings which man possesses. The object or purpose of the conscience is to secure the welfare of all mankind through the free action of each individual. It is an entirely beneficent gift designed to promote goodness and happiness through goodness. I therefore feel it neces< 'sary to deal a little more in detail with the evolution of this most important constituent in the human being.

In the evolution of the world as we know it in this planet, there has been a constant struggle for existence and survival among all the species of organic life, both vegetable and animal. In the course of that struggle, two features are conspicuous. In one, violence, self-interest, ruthless rapine and destruction; *in* the other, a gradual but

constant improve-
ment in species, a survival of the fittest,
most conspicuous
in the production of the human race, which
is pre-eminently
the supreme being on earth and irresistibly
dominant over
all other living creatures. Man is partly
distinguished from
them, by superior intelligence, and by the
power inherent
in that higher intelligence—of controlling
and using many
of the higher creatures and nearly all the
resources of nature.
As a rational animal, he is supreme,
although it should be
emitted that, in some respects, he cannot
rival the instinctive
power and skill of many small creatures,
such as bees and
ants. Even in the sphere of intellect, he is
on common ground
with a few of the domestic animals, such as
the elephant,
the horse and the dog. That is to say, man's
intellect is
similar in kind to the inferior intellect of
such animals, though